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Roman-Catholick PRINCIPLES,

In Reference to

God and the King,

Explained in a LETTER to a Friend,

And now made Publick, to shew the Connexion between
the said PRINCIPLES, and the Late

POPISH PLOT.

By a Well-wisher of his Countrey.

Mat. 22. v. 21. *Render to Caesar the things which are Caesar's, and unto God the things that are God's:*

L O N D O N,

Printed in the Year 1680.

Roman-Catholic

PRINCIPLES

In Reference to

God and the King

Explained in a Letter to a Friend

And now made Publick, to shew the Connection between
the said PRINCIPLES and the Facts

POPISH PLOT

By a Well-Wisher of his Country.

Mar. 22. V. 21. Reader to consider the things which are said, and not God, who
thinks that are God's

LONDON

Printed in the Year 1680.

SIR,

I Find your last as full of *Doubts* and *Inquietudes*, as your former was of *Heat* and *Zeal*: Whether meet *Compassion* hath altered your Judgement, or that you *fear* your own

Turn may be next, I cannot tell; but I easily perceive you, and the greatest part of honest *thinking* *Protestants*, as well as you, begin, though late, to suspect, That *Catholicks* have *wrongfully* suffered the loss of their Fame, their Goods, their Fortunes, and many their *Lives*. Nor do I wonder to see you touched with some Concern at our *Miseries*; for besides the sad spectacles of *Bloudshed*, (which I mention without any *Repentment*, or *Disrespect* to the Government) the *Prisons* have been filled with us, whole *Families* ruined and exiled, poor *Widows* and innocent *Orphans* have *perished* through distress, the very *Woods* and *Deserts* have not wanted men dying with cold and hunger; and all this upon account of a *Plot*, horrid indeed, and detestable in it self, but which could never yet be proved against us, by any one *credible* *Witness*, or *probable* *Circumstance* evincing the Crime.

Miseries
inflicted
on Catho-
licks

Through
the Perju-
ries

Of wicked
Men

True it is, *Dr. Oates*, *Captain Bedloe*, and others of debauched Lives and desperate Fortunes, allured by Gain and encouraged by *Indemnities*, have positively sworn, (if bare positive Swearing, without any other probability of truth, may stand for good Evidence) to a multiplicity of Particulars. But these men have been, and are, so notoriously *stigmatized* with all sorts of *Vice* and *Infamy*; their Oaths have been confronted with so many *self-Contradictions*; their Forgeries accompanied with such *incredible*, such *impossible* Circumstances; their Lyes and Fables so stuffed with *Absurdities*, *Nonsense*, and *Follies*; the Crime of *Perjury* so often, so palpably proved against them: In short, both their past and present Villainies are now become so apparent and perspicuous, that the greatest part of the Nation hath an *abhorrence* of them.

But you tell me, (and you are in the right) That the thing which hath rendered *credible* the Testimony of otherwise incredible *Witnesses* against us, and which hath invalidated all con-

Evil Prin-
ciples
wrongful-
ly impa-
red.

trary Evidence given in our behalf, is a *Perswasion* many *Protestants* have, that the *Catholick Religion* is made up of *traitorous Principles*, destructive to Peace and Government. You say, you have been informed by common Report, by printed Books, nay, by some *Ministers* in their very *Pulpits*, That *Catholicks* hold it an Article of Faith to believe, That the Pope can depose *Kings*, absolve their Subjects from their Allegiance, and dispose of *Kingdoms* to whom he please. That to murder *Protestants*, and destroy the Nation by Fire and Sword, for propagation of the *Catholick Faith*, are *Works of Piety*, and meritorious of Heaven. These and the like horrid *Asserions*, together with I know not what feigned *Idolatries*, *Superstitions*, and *Abuses*, are (as you have rightly intimated) laid to the Charge of *Roman Catholicks*, whereby to render both their Faith and Persons odious to many otherwise well-meaning People, who not sufficiently examining the truth of things, but taking all for granted, judge nothing ill enough can be said or done against men so principled.

And al-
ways dis-
owned by
Catholicks

And is it not strange and severe, That *Principles*, and those pretended of *Faith* too, should be imposed upon men, which they themselves renounce and detest? If the *Turk's Alcoran* should in like manner be urged upon us, and we hanged up for *Mahumetans*, all we could do or say in such a Case, would be *patiently to die*, with *Protestation* of our own Innocence. And this is the posture of our present condition; We abhor, we renounce, we abominate such Principles; we protest against them, and seal our *Protestations* with our dying Breaths. What shall we say? What can we do more? To accuse men as guilty in *Matters of Faith*, which they never owned, is the same thing as to condemn them for *Matters of Faith*, which they never did.

You press the Question, and say, Some of our *general Councils*, several *Papal Decrees*, and many of our *Dollors* and *Divines*, assert the forementioned Principles. Sir, I have been instructed in the *Articles of my Faith*; and I acknowledge the lawful Authority of general Councils, yet I profess I never learnt, or found asserted in any of them, such Principles. And I propose unto you, this plain and short Dilemma: Either the above-named Principles are esteemed by us *Matters of Faith*, or not. If they be, What farther can be required of us, than to deny and forsake such a Faith? And this we constantly do. But if they

they be not Matters of Catholick Faith, nor owned by us as such; Why are Catholicks as Catholicks punished for them? Why is our Religion persecuted on that account? Let those in God's name, if any there be of what Religion soever, who hold such Tenents suffer for them. Why should the Innocent be involved with the Guilty? There is neither Reason nor Justice in it.

An Ob-
jection

Heretunto some Persons (I hope out of zeal and misinformation, rather than Malice) stick not to say; That *Dispensations*, and I know not what Indulgences and Pardons, whereby to legitimate the Crimes of Lying and *Forswearing*, when the Interest of our Church requires, is a *main Part* of our Religion; And by consequence, the *Denial* of our Principles, is no sufficient *Justification* of our Innocence. I answer,

Answer.

First, It is in the highest measure censorious in any one, to impose upon all our Ancestours, and the greatest Part of Mankind, who are, or have been Members of our Religion, such an *excess of Folly and Wickedness*; as must needs have perverted all *Humane Society*. Secondly, if we could lawfully deny the Principles of our Faith, when interest requires, why have we lost our Estates, our Liberties, our Lives, for the Profession of it? To what purposes are *Oaths and Tests* devised, to entangle us? How impertinently is the frequenting the *Protestant Church*, and receiving the *Communion*, proposed unto us, and refused by us? Thirdly, Though many Men may be Induced to Lye, and forswear, when they have some hopes or prospect, thereby of Temporal advantage, yet that Persons Dying for their Conscience and Religion (as divers have done, and those no Fools even by the Confession of our Adversaries) should be so stupendiously *Sottish and Mad*, either to imagine that Lyes and Perjuries, for Concealment of *Treason*; Murder, Massacre, and Destruction of others by Fire and Sword, should be Acts of Virtue, pleasing to God, *Dispensable by the Pope*, and Meritorious of Heaven; Or that, on the contrary, knowing and believing, as needs they must, such *Monsters and Horrors* to be Odious and Detestable in the sight both of God and Man, they should nevertheless, upon the very brink of Eternity, *Wittingly and Willingly* cast themselves Head-long into an *assured Damnation*, and this at a time when they might have saved both Bodies and Souls, by merely discharging a good

good Conscience in acknowledging the Truth, and becoming honest Men; This I say is *Inhumane*, and contradictory to all sense and Reason to believe.

The intent of this Epistle.

Now therefore I am come to what you so often and so earnestly press me to (*viz.*) to satisfy the World, and clear my self, my Fellow-sufferers, and my Religion from the Imputation laid upon us, on pretence of such Principles, by a true and candid Explanation of my Belief and Judgment, in the main Points of *Faith and Loyalty*, controverted between *Catholicks and Protestants*, as they severally Relate to God and the King.

PARAGRAPH I.

Of the Catholick Faith, and Church in General.

Redemption in Christ

1. THE Fruition of God, and Remission of Sin is not attainable by Man, otherwise then ^a in and by the ^a Eph. 2. 8. Merits of Jesus Christ, the Son of God, who gratis Purchased ¹ Cor. 15. 12. it for us.

Applicable by Faith,

2. These Merits of Christ are not applied to us, otherwise than by a ^b Right ^b Faith in Christ. ^b Mark 16. 16.

Which is but one

3. This Faith is but ^c one, entire and conformable to its Object, being Divine Revelations, to ^d all which Faith giveth ^c Eph. 4. 4. ^d Jam. 2. 10 an undoubted assent.

Supernatural,

4. These Revelations containe many Mysteries ^e transcending ^e 1 Cor. 1. 10. the Natural Reach of Humaine Wit or industry. Wherefore, ^{Mat. 16. 17}

By the Divine Providence to be Learnt,

5. It became the Divine Wisdom and Goodness, to provide Man of some ^f way or Means whereby he might Arrive ^f Isa. 35. 8. to the knowledge of these Mysteries; Meanes ^g Visible and ap- ^g Joh. 9. 40. parent to all; Meanes ^h Proportionable to the capacities of ^h Mat. 11. 25 all; Meanes ⁱ Sure and Certain to all. ⁱ Joh. 15. 22 ^j 1 Pet. 3. 16.

Not from privat interpretation of Scripture,

6. This way, or means, is not the Reading of Scriptures, Interpreted according to the Privat ^k Reason or ^l Spirit of every ^k Pro. 14. 12. Disjunctive Person, or Nation in Particular. But. ^l Mar. 22. 29 ^m 1 Ep. Joh. 4. 1. & 6.

But from the Universal Church,

7. It is an attention and ⁿ submission to the Doctrine of the Catholick or Universal Church, established by Christ for the instruction of all, ^o spread for that end throughout all Nations, ^o Pro. 14. 12. and visibly continued in a Succession of Pastors and People ^p Luk. 10. 16 throughout all Ages; From which Church ^q guided in Truth, and ^q Psal. 2. 8. secured ^r Isa. 2. 2. &

cap. 49. 6. Mat. 5. 14. ^s Isa. 59. 21. Jo. 16. 13. Eze. 37. 26. Eph. 5. 25. 1 Tim. 3. 15. Mat. 16. 18.

and guided by the holy Ghost, every one may and ought to ^a learn both the right Sence of Scripture, and all other Christian Mysteries and Duties, respectively necessary to Salvation. *a* Mat. 28. 20. *b* Joh 14. 16. *c* Deu. 17. 8. &c. *d* Mat. 23. 3. *e* Cant. 6. 8. *f* Jo. 16. 16. *g* Rom. 15. 5. *h* Jo. 17. 22. *i* Phil. 2. 2.

This Church is the same with the Roman Catholick. From the Testimony of which we believe the Scripture to be God's Word. 8. This Church, thus spread, thus guided, thus visibly continued, ^c in one uniform Faith, and Subordination of Government, is that self-same which is termed the Roman Catholick Church, the Qualifications above-mentioned, being applicable to no other Church or Assembly whatsoever.

9. From the Testimony and Authority of this Church it is, that we Receive and Believe the Scripture to be God's Word. And as she can ^d assuredly tell us, This or That Book is God's Word, so can she with the like assurance, tell us also the true sense and meaning of it in controverted Points of Faith; the same Spirit that writ the Scripture, ^e enlightning her to understand both it, and all other Matters necessary to Salvation. From these Grounds it followeth; *d* Mat. 16. 18. *e* 1 Tim. 3. 15. *f* Mat. 18. 18. *g* Isa 59. 21. *h* Joh. 14. 16.

Divine Revelations only, Matters of Faith. What Heresie, and what Schism. 10. All and only divine Revelations delivered by God to the Church, and proposed by her to be believed as such, are and ought to be esteemed Articles of Faith, and the contrary Opinions, Heresie. And

11. As an obstinate separation from the Unity of the Church, in known declared Matters of Faith, is formal ^f Heresie; so a wilful separation from the visible Unity of the same Church, in Matters of Subordination and Government, is formal ^g Schism. *f* 1 Co. 11. 19. *g* Mat. 18. 17. *h* Tit. 3. 10. *i* 1 Cor. 1. 10. *j* Cap. 12. 25. *k* Jo. 1. 39. *l* 1 Act. 15. *m* per tot. *n* 2 Thes. 2. 15. *o* Cap. 3. 6. *p* 2 Tim. 2. 2. *q* 1 Jm. 3. 18. 19.

How Matters of Faith are proposed by the Church. 12. The Church proposeth unto us Matters of Faith: First and chiefly, By the ^a holy Scripture, in Points plain and intelligible in it. Secondly, By ^b Definitions of General Councils, in Points not sufficiently explained in Scripture. Thirdly, By ^c Apostolical Traditions, derived from Christ and his Apostles, to all succeeding Ages. Fourthly, By her ^d Practice, Worship, and Ceremonies, confirming her Doctrine. *a* b *c* *d*

PARAGRAPH II.

Of Spiritual and Temporal Authority.

What is the Authority of general Councils. 1. **G**eneral Councils (which are the Church of God, representative) have no Commission from Christ to fraime new Matters of Faith, (these being sole divine Revelations) Gal. 1. 7, 8. but

but only to ^a explain and ascertain unto us, what anciently was, and is received and retained as of Faith in the Church, upon arising Debates or Controversies about them. The Definitions of which, general Councils in Matters of Faith only, and proposed as such, oblige, under pain of Heresie, all the faithful, to a submission of Judgement. But

^a Den. 17. 8
Mat. 18. 17
Act. 15. per
tor.
Luk. 10. 15
Heb. 13. 7,
17.

An Expla-
nation of
the same
Authority

3. It is no Article of Faith to believe, That general Councils cannot err, either in Matters of Faith or Discipline, alterable by Circumstances of Time and Place; or in Matters of Speculation or civil Policy, depending on meer humane Judgement or Testimony. Neither of these being divine Revelations deposited in the Catholick Church; in regard to which alone, she hath the ^c promised assistance of the holy Ghost. Hence it is deduced:

^b 1 Tim. 6.
20.
Joh. 14. 16

A Dedu-
ction from
thence
concern-
ing Allegi-
ance.

3. If a general Council (much less a Papal Consistory) should undertake to depose a King, and absolve his Subjects from their Allegiance, no Catholick as Catholick is bound to submit to such a Decree. Hence also it followeth:

A second
Deduction
concern-
ing the
same.

4. The Subjects of the King of England lawfully may, without the least breach of any Catholick Principle, renounce, even upon Oath, the Doctrine of deposing Kings excommunicated for Heresie, by any Authority whatsoever, as repugnant to the fundamental Laws of the Nation, injurious to Sovereign Power, destructive to the Peace and Government, and by consequence, in his Majesty's Subjects, impious and damnable. Yet not properly Heretical, taking the word Heretical in that connatural, genuine sense, It is usually understood in the Catholick Church; on which account chiefly it is, that many Catholicks of tender Consciences refuse the Oath, commonly called, The Oath of Allegiance.

¹ Pet. 2,
13, &c.

Of the
Oath of
Allegiance

The Bi-
shop of
Rome su-
premi
Head of
the Church
But not
Infallible!

5. Catholicks believe, That the Bishop of Rome is the Successor of St. Peter, ^a Vicar of Jesus Christ upon Earth, and Head of the whole Catholick Church; which Church is therefore fitly styled Roman Catholick, being an universal Body united under one visible Head. Nevertheless,

^d Mat. 16,
27.
Luk. 22. 31
Joh. 21. 15.
^e Eph. 4. 11

6. It is no Matter of Faith to believe, That the Pope is in himself Infallible, separated from a general Council, even in expounding the Faith: By consequence, Papal Definitions or Decrees, though ex Cathedra, as they term them, oblige none under Pain of Heresie, to an interiour assent.

7. Nor do Catholicks as Catholicks believe that the Pope hath

hath

Nor hath
any tem-
poral Au-
thority
over Prin-
ces.

The
Church
not re-
sponsible
for the Er-
rors of
particular
Divines

King-Kil-
ling Do-
ctrine
Damnable
Heresy,

Personal
misdeme-
nours not
to be im-
puted to
the Church

No Power
on Earth
can autho-
rise Men
to Lye,
Forswear,
Murder,
&c.

Equivoca-
tion not
allowed in
the Church

hath any direct, or indirect *Authority* over the *Temporal Power* and Jurisdiction of *Princes*. Hence, if the *Pope* should pretend to *Absolve* or *Dispence* with his Majesties Subjects from their *Allegiance*, upon account of *Heresie* or *Schism*, such *Dispensation* would be *vain and null*; and all *Catholick* Subjects, notwithstanding such *Dispensation*, or *Absolution*, would be still bound in Conscience to *defend* their King and Countrey, at the hazard of their Lives and Fortunes, even *against the Pope* himself, in case he should invade the Nation.

8. And as for *Problematical Disputes*, or Errors of particular *Divines*, in this or any other matter whatsoever, the *Catholick* Church is no wise *responsible* for them: Nor, are *Catholicks* as *Catholicks* justly *punishable* on their Account. But,

9. As for the *King-Killing Doctrine*, or Murder of Princes, excommunicated for *Heresie*; It is an *Article of Faith* in the *Catholick* Church, and expressly declared in the General Council of *Constance*, that such Doctrine is *Damnable* and *Heretical*, being contrary to the known *Laws* of God and Nature.

10. *Personal Misdemeanors* of what nature soever, ought not to be *imputed* to the *Catholick* Church, when not justifiable by the *Tenents* of her Faith and Doctrine; For which Reason, though the Stories of the *Paris Massacre*; the *Irish Cruelties*; Or *Powder-Plot*, had been true, (which yet for the most part are notoriously misrelated) nevertheless *Catholicks* as *Catholicks* ought not to suffer for such *Offences*, any more than the eleven *Apostles* ought to have suffered for *Juda's Treachery*.

11. It is an *Article of the Catholick Faith* to believe, that no *Power* on Earth can *license* Men to *Lye*, to *Forswear*, and *Perjure* themselves, to *Massacre* their Neighbours, or destroy their Native Countrey, on pretence of *promoting the Catholick Cause or Religion*; Furthermore, all *Pardons* and *Dispensations* granted or pretended to be granted, in order to any such ends or designs, have no other *validity* or effect, then to add *Sacrilege* and *Blasphemy* to the above-mentioned Crimes.

12. The Doctrine of *Equivocation* or mental Reservation, however wrongfully imposed on the *Catholick Religion*, is not withstanding neither taught, nor approved by the Church,

Conc.
Const.
Sess. 15.

as any part of her Belief. On the contrary, *Simplicity and* ^{2Cor. 1. 12}
godly sincerity are constantly recommended by her as truly
Christian virtues, necessary to the Conservation of *Justice*,
Truth, and *Common Society*.

PARAGRAPH III.

Of some Particular controverted Points of Faith.

Of Sacra-
 mental
 Absoluti-
 on.

1. **E**very Catholic is obliged to believe; that when a Sinner ^{Ez. 18. 31}
^arepenteth him of his Sins from the bottom of his ^{2Cor. 7. 10}
 Heart, and ^backnowledgeth his transgressions to God and his ^{Pla. 32. 5}
^cMinisters, the Dispensers of the Mysteries of Christ, resolving to ^{Pro. 28. 13}
 turn from his evil wayes, ^dand bring forth Fruits worthy of ^{2Cor. 4. 1}
 Penance, there is (then and no otherwise) an Authority left ^{Jam. 5. 16}
 by Christ to Absolve such a penitent Sinner from his Sins; ^{Luk. 3. 3}
 which Authority Christ gave to his ^eApostles, and their Suc- ^{Joh. 20. 21}
 cessors, the Bishops and Priests of the Catholic Church, in &c
 those words, when he said, Receive ye the Holy-Ghost, whose ^{Mat. 18. 18}
 Sins you shall forgive, they are forgiven unto them, &c.

Of Satis-
 faction by
 penitenti-
 al Works.

2. Though no Creature whatsoever can make ^fcondign ^{Tit. 3. 5}
 satisfaction, either for the guils of Sin, or the Pain eternal ^{2Cor. 3. 5}
 due to it, ^gthis satisfaction being proper to Christ our Saviour ^{Pla. 16. 20}
 only; yet penitent Sinners redeemed by Christ may, as mem- ^{Joh. 1. 5}
 bers of Christ, in some measure ^hsatisfie by Prayer, Fasting, &c.
 Alms, Deeds, and other works of Piety, for the Temporal ^{Pla. 103. 9}
 Pain, which by order of Divine Justice sometimes remains ^{Pla. 109. 23}
 due, after the guils of Sin, and Pains Eternal are (gratis) ^{Dan. 9. 3}
 remitted. These penitential Works are notwithstanding satis- ^{Joel. 2. 14}
 factory no otherwise then as joynd and applyed to that satis- ^{Luk. 13. 41}
 faction, which Jesus made upon the Cross, in virtue of which ^{Act. 10. 4}
 alone, all our good works find a grateful ⁱacceptance in God's ^{1Pet. 1. 5}
 Sight.

3. The guilt of Sin or Pain eternal due to it, is never re- ^{1Cor. 5}
 mitted by Indulgences; but only such ^kTemporal punishments as ^{3. &c.}
 remain due after the guilt is remitted; These Indulgences ^{2Cor. 1. 6}
 being nothing else then a Mitigation or Relaxation upon just ^{10, &c.}
 causes, of Canonical Penances, enjoyned by the Pastors of
 the Church on Penitent Sinners, according to their several
 degrees of demerit. And if any abuses or mistakes be some-
 times

Indulgen-
 ces are not
 Remission
 of Sins, but
 only of
 Canonical
 Penances.

Abuses
herein not
to be charged
on the
Church.

times committed, in point either of granting or gaining *Indulgences*, through the remissness or ignorance of particular Persons, contrary to the ancient Custom and Discipline of the Church; such Abuses or Mistakes cannot rationally be charged on the Church, nor rendered matter of Derision, in prejudice to her Faith and Doctrine.

There is a
Purgatory
or state,
where
Souls departing
this Life
with some
blemish,
are purified.

Prayers
for the
Dead, available
to them.
Superfluous
Questions about
Purgatory.
Of the merit of
good Works
through
the merits
of Christ.

4. *Catholicks* hold there is a *Purgatory*, that is to say, a Place or State, where Souls departing this Life, with remission of their sins, as to the eternal guilt or pain, yet *obnoxious* to some *temporal Punishments* still remaining due, or not perfectly freed from the *blemish* of some *venial Defects*, or Deordinations, (as idle words, &c. not liable to damnation) are *purged* before their admittance into Heaven, where nothing that is *defiled* can enter. Furthermore,

5. *Catholicks* also hold, That such Souls, so detained in *Purgatory*, being the living *Members* of Christ Jesus, are *relieved* by the *Prayers* and *Suffrages* of their fellow-*Members* here on Earth: But where this Place is? Of what nature or quality the Pains are? How long each Soul is detained there? After what manner the *Suffrages* made in their behalf are applied? Whether by way of Satisfaction or Intercession? &c. are Questions superfluous, and impertinent as to Faith.

6. No man, though *just*, can *merit* either an increase of Sanctity or Happiness in this Life, or eternal Glory in the next, independent on the *Merits* and Passion of Christ; nevertheless in and by the *Merits* of Christ Jesus, & the *good Works* of a just man, proceeding from *Grace* and Charity, are *acceptable* to God, so far forth as to be, through his Goodness and sacred Promise, truly *meritorious* of eternal Life.

Christ really
present in the
Sacrament
of the Eucharist.

7. It is an Article of the *Catholic Faith*, That in the most holy *Sacrament* of the Eucharist, there is *truly* and *really* contained the *Body of Christ*, which was delivered for us, and his *Bloud*, which was shed for the remission of sins; the Substance of *Bread and Wine*, being by the powerful Words of Christ, *changed* into the substance of his blessed Body and Bloud, the Species or Accidents of Bread and Wine still remaining. Thus,

But after
a supernatural
manner,

8. Christ is not present in this Sacrament, according to his *natural* way of Existence; that is, with extension of Parts, in order to Place, &c. but after a *supernatural* manner, one and the same in many Places, and whole in every part of the Symbols.

^aNum. 14.
20, &c.

²Sam. 12.
13, &c.

^bPro. 24. 16
Mat. 12. 36

^cCap. 5. 12
26.

¹Cor. 3. 15
^dRev. 21.

27.
¹Cor. 15. 4

29.
Col. 1. 24.

¹Jo. 5. 16
²Mac. 11.

43, &c.

^fJo. 15. 5,
16.

^gMat. 16. 27
Cap. 5. 12.

Cap. 10. 41
¹Cor. 5. 10

23, &c.
²Tim. 4. 8.

^bMat. 26. 26
Mar. 14. 22

Luk. 22. 19
¹Cor. 11.

23, &c.
Cap. 10. 16

bolds. This therefore is a *real, substantial, yet Sacramental* Presence of Christ's Body and Blood, not exposed to the external Senses, nor obnoxious to corporeal Contingences.

Whole
Christ in
either spe-
cies.

9. Neither is the Body of Christ in this holy Sacrament, *separated* from his Blood, or his Blood from his Body, or either of both *disjoyned* from his Soul and Divinity, but all and whole ^a *living* Jesus is *entirely* contained under *either* Species; so that whosoever receiveth under *one* kind, is truly partaker of the *whole* Sacrament, and no wise deprived *either* of the Body or Blood of Christ. True it is,

^a *Jos. 48, 50*
<sup>11. 17, 18
Acts 2. 42.</sup>

Hence
Communi-
cants
under one
kind no
wise de-
prived ei-
ther of the
Body or
Blood of
Christ.

10. Our Saviour Jesus Christ left unto us his Body and Blood, under two *distinct* Species or Kinds; in doing of which, he in-
stituted not only a *Sacrament*, but also a *Sacrifice*; ^a *a commemo-*
rative Sacrifice distinctly ^c *showing* his Death or bloody Passion, ^{c1} *until he come.* For as the *Sacrifice of the Cross* was performed by a *distinct effusion* of Blood, so is the same *Sacrifice commemorated* in that of the ^d *Altar*, by a *distinction of the Symbols*. Jesus ^d *therefore* is here *given* not only *to us*, but ^e *for us*; and the Church thereby enriched with a true, proper, and propitiatory ^f *Sacrifice*, usually termed *Mass*.

^b *Lu. 22. 19*
^{8c.}
^{c1} *Cor. 11.*
^d *Heb. 13. 10*
^e *Lu. 22. 19.*
^f *Mal. 1. 11.*

Of the Sa-
crifice of
the Mass.
Worship
of Images
wrongful-
ly impos-
ed on Ca-
tholicks.
Yet there
is some
Venerati-
on due
both to
Pictures,

11. *Catholicks* renounce all *divine Worship*, and adoration of *Images or Pictures*. ^g *God alone we worship and adore*; never-
theless we make use of *Pictures*, and place them in ^h *Churches*,
and *Oratories*, to reduce our wandring thoughts, and enliven
our *Memories* towards *heavenly things*. And farther we allow
a certain *Honour and Veneration* to the *Picture of Christ*, of the
Virgin Mary, &c. beyond what is due to every *prophane Figure*; ⁱ *Num. 21. 8.*
not that we believe any *Divinity* or *Vertue* in the *Pictures*
themselves, for which they ought to be honoured, but because
the *Honour* given to the *Pictures* is referred to the *Prototype*, or
things represented. In like manner,

^g *Luke 4. 8.*
^h *Exod. 25.*
ⁱ *1 Kings 6.*
^{35.}
^j *Luke 3. 22.*
^k *Num. 21. 8.*
^l *Acts 3. 15.*

And other
sacred
things.

12. There is a kind of *Honour and Veneration* respectively
due to the *Bible*, to the *Cross*, to the *Name of Jesus*, to *Churches*,
to the *Sacraments*, &c. as ⁱ *things* peculiarly appertaining to
God; also to the ^k *glorified Saints* in Heaven, as domestic Friends
of God; yea, ^l *to Kings, Magistrates, and Superiors* on Earth, as
the *Vicegerents* of God. To whom *Honour* is due, *Honour* may
be given, without any derogation to the Majesty of God, or
that *divine Worship* appropriate to him. Furthermore,

^j *Jos. 7. 6.*
^k *Exod. 3. 5.*
^l *Psal. 99. 5.*
^m *Phil. 4. 10.*
ⁿ *Luke 3. 16.*
^o *Acts 19. 12.*
^p *Jos. 22. 16.*
^q *1 Pet. 2. 17.*
^r *Rom. 13. 7.*

13. *Catholicks* believe, That the *blessed Saints* in Heaven,
reple-

Prayer to replenished with Charity, *pray for us their fellow-Members here on Earth*; that they *rejoyce at our Conversion*; that seeing God, *they see and know in him all things suitable to their happy State*; that God is *inclined to hear their Requests made in our behalf*, and for their sakes granteth us many Favours; that therefore it is good and profitable to *desire their Intercession*; and that this manner of *Invocation* is no more injurious to Christ our Mediator, nor *superabundant* in it self, than it is for one Christian to beg the Prayers and Assistance of another in this World. Notwithstanding all which, *Catholicks* are taught not so to rely on the Prayers of others, as to neglect their own Duty to God; in imploring his divine Mercy and Goodness, in mentioning the Deeds of the Flesh; in despising the World; in loving and serving God and their Neighbour; in following the Footsteps of Christ our Lord, who is the Way, the Truth, and the Life: To whom be Honour and Glory for ever and ever, Amen.

A Conclusion from the Premises.

These are the Principles, these the Treasons, these the Idolatries, and Superstitions, which though no other than what we have received from our fore-Fathers, and what the greatest part of the Christian World now professeth, yet have drawn upon us poor Catholicks in England such dreadful Punishments. I beseech you, Sir, consider our Cause, without Passion or Prejudice, and I am confident you will see, we are not such Masters as our Adversaries represent us to be, nor entertain such Principles as are inconsistent with our duty to God and the King.

An Objection answered.

You seem to say, This very Plot with which we are charged, proveth us guilty of wicked Principles. But, under favour, you here commit a vicious Circle in way of arguing; For first, here are wicked Principles alledged, to make good the proof of a Plot; and these being denied, the Plot is introduced to make out the wicked Principles; as if a man should say a thing, because he thought so, and give no Reason why he thought so, but only because he said so, which instead of Proof, is to beg the Question. Certain I am, Catholicks both taught and practised Principles of Loyalty, at a time when the King and Kingdom felt the dire Effects of contrary Persuasions.

A second Objection answered.

You add, The two Houses of Parliament, the Judges, and in a manner, the whole Nation, seemed to believe, and cry up the Evidence given of a Plot. I answer, The most upright

upright Persons, and those even of *Supreme Authority*, may sometimes be *misinformed*, and consequently *abused*, by the *Perjury* and *Malice* of *wicked Men*. Especially when once *Mindes* are *exasperated*, *jealousies heightened*, and *forgeries abetted* and multiplied, by the *clandestine* endeavours of a *malignant Party*, who love to fish in troubled Waters; and who by raising Feuds, and fomenting disorders, make their way to *sinister Ends*. You your self are sensible, there are a sort of People, who under a colourable *zeal against Popery*, (as they term it) strike at *Monarchy*, and undermine the Government. I shall not need to dilate on this Subject; our Nation hath once had a sad experience of this *zeal*, and I heartily wish the same *Tragedy* may not be *acted over* again.

In Fine, whatsoever is pretended against us, it is manifest we suffer for our Religion, and for our Religion *wrongfully* *traduced*. It is farther a comfort to us, that our sufferings (God be prayed) are in some measure, *not unlike* to those of *Christ our Lord*; For it was laid to his charge, as it is to

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ours, that he was a *Traitour* to ^a *Caesar*. That he *perverted* the People, and endeavoured the ^b *destruction of Church and State*; Nor were there wanting, then as now, an *Oates* and *Bedloe*, ^c *two false witnesses to Swear all this*.

Luk. 23-2

b Jo. 11-48.

c Ma. 26-60

Thus God, I hope, hath *predestinated* us (as the Apostle saith) to be *conform to the Image of his Son*; to the end that *suffering with him*, we may (through his mercy) be *glorified together with him*.

Rom. 8-29

Ver. 17.

Sweet Jesus blefs our *Sovereign*; Pardon our *Enemies*; Grant us *Patience*; And establish *Peace and Charity* in our Nation.

This is the daily Prayer of,

SIR,

Your faithful, though
 distressed Friend.

M. B.

Psalms 35. Verse 11.

F A L S E W I T N E S S E S did rise up;
they laid to my Charge things that I knew
not.

Matthew 5. Verse 11.

Blessed are ye when Men shall revile you,
and persecute you, and shall say all manner
of Evil against you **F A L S L Y**; for my
sake. Rejoyce and be glad, for great is your
Reward in Heaven.

John 7. Verse 11.

FALSE WITNESSES did rise up;
they laid to my Charge things that I know
not.

Matthew 5. Verse 11.

Blessed are ye when Men shall revile you,
and persecute you, and shall say all manner
of evil against you FALSELY; for my
sake. Rejoice and be glad, for great is your
Reward in Heaven.